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*An Episcopal miscellany
reflecting the ministry of the faithful
throughout the Anglican Communion.*

THE ANGLICAN DIGEST

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FROM THE EDITOR

THIS NUMBER OF TAD reflects the mood and spirit both of the year's autumn and of the Church's "season of holy souls."

These themes merge as we ponder death and eternity in this period between the Feast of St. Michael and All Angels and the Festival of All Saints. We realize our relationship with "all the company of heaven."

One of the chief glories of our Faith is that it does not depend upon us who are present. One of America's great preachers has said, "After all, it is not our show. In raw numbers, we walking-about type of Christians are a tiny minority in the great Communion of Saints."

*Angels, help us to adore Him,
Ye behold Him face-to-face!
Saints triumphant, bow before Him,
Gathered in from ev'ry race.
Alleluia, Alleluia!*

Praise with us the God of grace.

C. Frederick Barbee

COVERS: Rolf Achilles' photos of saints and angels in Chicago church windows.

FROM THE CHAIRMAN OF THE BOARD

"A Miracle of Stewardship"

Dear Readers,



The Anglican Digest is one of the largest publications in the entire Anglican Communion. We mailed 174,000 copies of the Transfiguration issue to individuals and households to every part of this great world-wide Church.

We are able to do this regularly because in the last 12 months some 39,690 Church members around the world contributed an average of \$16.00 each to this work.

With this small contribution, like the miracle of the loaves and fishes, we were able to cover the globe with the message of Christ and His Church.

We would like to raise our sights in the next 12 months and ask our readers to contribute at least \$19.00 a year. We realize that many of our readers have limited resources. Generous giving by those who are able to do so enables us to continue to expand our ministry and mission to the whole Church.

Will you accept this small challenge and become a companion and partner in this vital ministry?

Faithfully yours,

A handwritten signature in dark ink, reading "Edward L. Salmon, Jr." The signature is fluid and cursive, with a large, stylized "S" at the end.

The Rt. Rev. Edward L. Salmon, Jr.

HOW TO RECEIVE EACH ISSUE OF THE ANGLICAN DIGEST

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ST MICHAEL AND ALL ANGELS— 29 SEPTEMBER

IN RECENT YEARS there has been a renewed interest in angels. Books have been written detailing people's experience of divine protectors, messengers and rescuers. But for many children, angels fly in for the Christmas nativity play and disappear again until the following year. Tooth fairies are given more prominence in most families. The Feast of St Michael and All Angels may therefore provide an opportunity to talk about angels or God's special messengers.

Angels are prominent in both the Old and New Testaments. The word angel in Hebrew and Greek means messenger. Angels are agents of God who communicate between God and humankind. In the Old Testament angels appear in a variety of forms. In popular Hebrew thought there was a plethora of supernatural beings attendant on God. They are sometimes called sons of God (Genesis 32.1). They are also referred to as hosts of heaven (1 Kings 22.19). In later Hebrew

thought angels were intermediaries between humankind and God (Ezekiel 40.3). They bring God's help (Daniel 3.28) and his revelation. Archangels in the book of Daniel and the apocryphal books are powerful figures. Some like Michael were named. Michael had special responsibility as the guardian angel of Israel (Daniel 12.1).

Angels appear in many of the New Testament stories at important times in Jesus' life. They announce His birth (Luke 1.26–38), they minister to Him in the desert (Mt 4.11), they strengthen Him in His agony, (Luke 22.43), and are ready to defend Him when He is captured (Mt 26.53), and are the first witnesses to His resurrection (Mt 28.2–7).

Jesus also refers to angels in His teaching: they are spiritual beings (Mt 22.30) who always enjoy the vision of God in heaven (Mt 18.10), and will accompany Him at His second coming (Mt 16.27).

—Nicola Currie in *Church Times*, London—see page 54

FOLLOWING THE CROSS

EVEN IN THE sixties, that most earnestly simple of times, weddings were very symbolic affairs. The couple, dressed in peasant clothes and standing in the middle of a field, said their homemade vows while staring deeply into each other's eyes, surrounded by their friends standing in a circle holding hands and singing "Kumbaya" or "Blowin' in the Wind" or something equally embarrassing.

We are, in other words, symbolic creatures. We naturally and inevitably make every important event a feast of symbols, slapping on symbol after symbol like a child allowed to make his own banana split. We make everything mean something. And we do this especially in worship.

Given that, I don't know why an appreciation of symbolism should be considered "traditionalist," but it often is. Liturgical revisers tend to strip worship of many of its symbols, or perhaps it is more accurate to say that they tend to strip worship of many of its *traditional* symbols, because they dislike the traditional meanings they convey. They are actually quite fond of imposing more

congenial symbols, such as promoting the exchange of the peace as a symbol of our unity, while discouraging kneeling as a symbol of our humility and unworthiness.

Be that as it may, liturgical worship is deeply symbolic. These symbols express in a unique way the truths of our life and our salvation. The procession is a good example.

Practically speaking, it is simply a way of getting people into position with a minimum of fuss and bother, a way to make sure that the choir is actually in the choir stalls when you want them to start singing and that the preacher is not still hanging about the coffee table. But over the centuries the Church made that necessity a powerful symbol of the Christian life as a pilgrims' progress.

The procession begins, as does the Christian life, with the Cross. It is a symbol of the fact that we will only get where we are supposed to go by following the Cross of Christ, or to put it another way, by taking up our cross and following the Lord. We are not left to our devices, because the Lord goes before us.

Next come the lights (the proper name for candles), declaring both that Jesus is the light of the world and that His Word is a lamp unto our feet. If we only get where

we are going by following the Cross, in our present darkness we only see where we are going by following Jesus and His Word. Further, candles give light by burning themselves up, as Jesus brought us His light by giving up Himself.

Then comes the choir, symbolizing the people of God and teaching us that we only get where we are going by going together. There is no such thing as a solitary Christian, no relation to the Lord that is only "me and Jesus." We are all in this together, part of a single body, the Church. Put another way, the choir is a warning against heresy, the belief that I and I alone have the truth.

At the end come the members of the clergy, an obvious symbol of the fact that the last shall be first and the first last. Their coming last also declares that despite their power and prestige, the clergy too are to be led by the Cross and the light of Christ. And not only by the Cross, but by the people (what theologians call the *consensus fidelium* ["the consensus of the faithful"]) rather than the latest theories of the clerical elite. They are not leaders, or rather they are leaders only insofar as they are followers. Their position in the procession is another warning against heresy, and also a warning against clericalism in the Church.



Symbols, in short, have a unique ability to express God's truths. But we use them for another and equally important reason. If they are the right symbols, they can bring us to know the truths they symbolize more deeply because they help us practice them. As the English spiritual writer Baron von Hugel said, "I kiss my son because I love him, and in order that I may love him." We learn by doing. We learn to follow the Cross of Christ in part by following the processional cross.



But we need to be careful with our wonderful set of symbols. We are so comfortable with them that we can far too easily use them to escape the realities they symbolize. We must always ask ourselves if we have taught and lived the Faith so profoundly that the symbols do not substitute for God, but draw people closer to Him.

—David Mills,
Trinity Episcopal School
for Ministry and editor of
The Evangelical Catholic
in Sursum Corda

AUTHENTIC

THERE IS MORE and more being written nowadays about spirituality, but it is a strange sort of religious discipline being discussed. The spirituality I hear being discussed is very "me" focussed. People describe it as learning to center in on the deeper parts of oneself, "listening to my heart," going deeper within. This is a curious notion. The idea is that, if I listen closely enough to myself, my soul will be nourished.

It is true that God places the voice of conscience within each individual, but Christian spirituality is a transcendent experience, learning the discipline of listening to God, not to oneself. Fasting, prayer, silence, meditation are to be focussed upon God the Father, enabled by the Holy Spirit who joins us to the Father through the gracious doorway of forgiveness opened by Jesus, the Son. Meditation which only looks within is bound to disappoint ultimately because life's answers are not to be found in the depths of the human heart.

—The Rev. John W. Yates, II
Rector, The Falls Church
Falls Church, Virginia



COMMUNION OF SAINTS

I WOULD SURRENDER many articles of our faith before I would release my grasp on the Communion of Saints. Among the many gifts of Christianity is the enormously comforting belief we have in the continuity of life. Before our births, during our lives, and into our eternal destiny, God's love in Christ accompanies us and links us together with all those who live and die in the Lord.

Like many of you I have born terrible grief for the death of loved ones, and nothing in the Gospel softens the real blow of the terrible finality of death. Grief is real, and Jesus wept. But also like many of you, I have had the most wonderful experiences of on-going love with those who have died. I have had the most powerful sense that my most precious relationships have not been terminated so much as they have been transformed. And so in many ways my father and grandparents and other loved ones are still with me, not just in memory, but palpably real to me. That profound experience of the continuity of life helps me not only to believe but to understand the promise of the resurrection.

That is the Communion of Saints, God's promise that all life is connected by God's love. That connection we feel is not, of course, just with the dead, it is with the living as well. The bridge built by the holy spirit does not connect us just with our departed loved ones, but also invites us into communion with all of God's children. Life is an intricate web, binding all God's creatures together. So while it is a gift on the one hand to feel on-going love for the departed, it is also a responsibility for us to care for those who are yet to come and those who share the planet with us now.

All of God's children are bound together by God's love. Thus, even as we celebrate the lives of those who have gone before us, we must commit ourselves to care for those who will come after us. The Communion of Saints stretches from beyond the grave to the next generation and it calls for us to extend our own love further than we might ever have thought possible. And when we do that, when we make the world safe for the children, we do our part to continue the miracle of communion with all the saints.

—The Rev Denis O'Pray
Church of Our Savior
San Gabriel, California

 HOUSE OF REST

Now all the world she knew is
dead

In this small room she lives her
days

The wash-hand stand and single
bed

Screened from the public gaze.

The horse-brass shines, the kettle
sings,

The cup of China tea
Is tasted among cared-for things
Ranged round for me to see—

Lincoln, by Valentine and Co.,
Now yellowish brown and
stained,

But there some fifty years ago
Her Harry was ordained;

Outside the Church at Woodhall
Spa

The smiling groom and bride,
And here's his old tobacco jar
Dried lavender inside.

I do not like to ask if he
Was "High" or "Low" or
"Broad"

Lest such a question seem to be
A mockery of Our Lord.

Her full grey eyes look far beyond
The little room and me

To village church and village
pond

And ample rectory.

She sees her children each in
place

Eyes downcast as they wait,

She hears her Harry murmur
Grace,

Then heaps the porridge plate.

Aroused at seven, to bed by ten,
They fully lived each day,

Dead sons, so motor-bike-mad
then,

And daughters far away.

Now when the bells for Eucharist
Sound in the Market Square,

With sunshine struggling
through the mist

And Sunday in the air,

The veil between her and her
dead

Dissolves and shows them
clear,

The Consecration Prayer is said
And all of them are near.

—Sir John Betjeman



SAINTS AND THE EPISCOPAL CHURCH

WE SING ABOUT saints, name our churches for saints, and study the lives of saints. Still, many of us do not know how our Church defines a saint. In the New Testament all Christians are called 'saints.' On All Saints' Day, we remember all faithful Christians who have died. The Roman Catholic Church has a very specific and complex method of 'canonizing' a saint, but the Episcopal Church does not. We only restrict the term to those members of the Body who have especially distinguished themselves by their witness to Christ.

Examine the (1979) Prayer Book pp 19-30 again. Note that for New Testament saints it will say something like "Saint Andrew the Apostle." For others it will say something like "Francis of Assisi, Friar, 1226." Does the date tell us the year of his birth or death? Both! For the Christian, death in this life is our *birthday in eternity*.

Our Prayer Book lists the Apostles and Martyrs of the New Testament; outstanding men and women who were recognized by the universal church before the Reformation; and after the Refor-

mation, only persons in the Anglican tradition (mostly Americans). That is not to say that we disregard all other saints. It only means that there have been too many to print them all, even if we knew them all. Do you know a saint who lives today?

—St. Andrew's Church
Armarillo, Texas

DIVERSITY

ON THE EVE of All Saints' Day, the Church of England commemorates "saints and martyrs of the Reformation era." Those, both Protestants and Roman Catholics, who died in the reigns of successive monarchs from Henry VIII to James I, in the fires of Smithfield, on the gallows of Tyburn and in the Tower of London, and elsewhere besides, were outside the usual run of Christian martyrs. They died not because they were Christians in a hostile community, but because they were the wrong sort of Christians at the wrong time. It was a turbulent age in politics and theology; they were victims of a belief that the interest of the state was closely involved in the religion of its subjects. For religion provided the hierarchy of obedience within which society was organized. When the Crown and its servants sought to enforce uni-

formity, they believed they were defending the legitimacy of the monarchy and the safety of the realm.

If the heavy losses testify to the strength of religious conviction, they also testify to its abiding diversity, even when the scales are weighted to the contrary. Within the Church of England, after the Elizabethan settlement of 1559, wide variety prevailed in defiance of the Act of Uniformity. The Prayer Book was interpreted in widely divergent ways by the remaining Marian clergy and the Puritan party. Recusant Roman Catholics remained outside the national Church; Free Church defections from Anglicanism were conspicuous until the Methodist separation at least, at the end of the 18th century. The single national religious identity envisaged by Elizabeth and her immediate successors was at first unrealisable, then, as political circumstances altered, unnecessary.

Fortunately the pursuit of ecclesiastical unity, and uniformity, is no longer politically charged — except in Ireland, where circumstances are unusual, and memories of past bitterness are long. The signs, however, are that the prospect of Christian reunion on any large scale is more distant

than was once hoped; while liturgical revision in the Church of England itself has effectively dispatched the last remnants of uniformity as it existed under the Prayer Book. Indeed, zeal for adherence to the Prayer Book itself died in certain Anglican quarters long ago, and has been only partially revived since 1980. The Elizabethan settlement, imperfect as it was, continues to provide a practical model.

—Church Times, London



RECTOR NEEDED

COLD, UNCARING church with long history of foibles, fights and feuds is seeking a myopic leader who is willing to take the guff, preach like Paul, administer like Peter and walk on water like "you know Who." Must be willing to work for peanuts, deal with a secretary who originally worked for Moses, develop funding from a bunch of skinflints and be an enthusiastic worker. If we sound like your cup of tea, contact Brutally Honest Episcopal Church, 2 Doors Down from the Big Methodist Church, Sonora, Mo.

—Taddled from
Presbyterian Outlook

COURTESY

IT IS A GOOD thing to be reminded from time to time of the commonly accepted norms in our church community concerning our conduct in "God's House." The absence of such reminders does, in some cases, give rise to carelessness and inattentiveness in these important matters.

The Church is holy ground. For some, this spot is the holiest place in their lives. We need to conduct ourselves with the respect and dignity appropriate to this holy place.

It is our custom to observe polite silence upon entering the Church. The reasons for our silence are two: first, we do not want to disturb the prayer of others; and second, we should be preparing ourselves for worship through self-examination, prayer, and confession. We are not legalists or rigid about this rule of silence; we are not rude to the greetings of another. Rather, we are conscious of what this place is, we are aware of the spiritual strivings of others, and we are mindful of the business that has brought us to Church.

Signs of reverence and respect are important to many in our parish. Though such outward and visible signs are required of none in this family, a word about these

practices seems in order. We notice that many people bow or genuflect upon entering or leaving their pew. Most bow as the cross passes in procession. Some of us make the sign of the cross at times of absolution, blessing, and at the conclusion of the Creed. No such outward signs of piety are asked of any. Like so much in our parish: "None must, all may, and some should!"

Making our way to the Communion rail in a wonderfully full Church seems a challenge for some. The ushers direct us to rise from our kneelers and proceed to the Communion rail. If we are on the Epistle side of the Church, we fill in the rail from the outside to the center, and if we are on the Gospel (pulpit) side of the Church, we fill in the rail from the center to the outside. Ladies wearing lipstick should blot their lips prior to coming to the rail. Parents with children should assist their youngsters with communion or with an indication that the child prefers a blessing. We do not depart the communion rail while the person to our left is receiving the sacrament, lest we brush against them and upset the chalice. We wait until the chalice bearer has moved to the second person beyond us.

At the conclusion of the ser-

vice, a private prayer of thanksgiving is appropriate. The time to greet our neighbors and friends, new and old, is as we gather for coffee and refreshments.

These few items of courtesy and respect are not fussy customs that have no meaning. Rather they are the common standards that form our community worship here. Knowledge and respect of these customs actually make it easier for one and all to feel relaxed and at home in our services.

The Rev. Charles Jenkins

*—St. Luke's Church, Baton Rouge,
Louisiana*



PRAYERS FOR THE FEAST OF ALL SAINTS

For the Saints

O God of the spirits of all flesh, we praise and magnify thy holy name for all thy servants who have finished their course in thy faith and fear; for the Blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all thy other righteous servants, known to us or unknown; and we beseech thee that, encouraged by their examples, strengthened by their fellowship, and assisted by their prayers, we also may be found meet to be partakers of the inheritance of the Saints in light; through the merits of thy Son Jesus Christ our Lord. *Amen.*

For the Saints of the Anglican Communion

God, whom the glorious companies of the redeemed adore, assembled from all times and places of thy dominion: We praise thee for the saints of our communion who stand before thee, and for the many lamps their holiness hath lit; and beseech thee that we also may be numbered at the last with them that have loved thy will and declared thy righteousness; through Jesus Christ our Lord. *Amen.*

LET'S PUT THE SAINTS BACK INTO HALLOWEEN

BECAUSE CHURCH HOLY DAYS such as Christmas and Easter have become so commercialized and secularized, we often hear people object saying "Let's put Christ back into Christmas (Easter)." They have a point, and we all know the reason.

On the other hand, how many of us know the reason for saying, "Let's put the saints back into Halloween?" Perhaps we need to recall the meaning of Halloween in order to understand. Let us first say what Halloween is not. It is not the exaltation and veneration of "ghosties and ghoulies and things that go bump in the night." It is not the high holy day of the Confectioners Association or of the American Dental Society.

It is the eve of All Saints' Day. Literally, it means All Hallows' Eve or All Holy Ones' Eve or All Saints' Eve. Following the eve is All Saints' Day, November 1, one of the Church's seven Principal Feasts; the others being Easter Day, Ascension Day, the Day of Pentecost, Trinity Sunday, Christmas Day, and the Epiphany. These feasts take precedence of any other day or observance.

On Halloween and on All Saints', Christians who really understand what they are doing celebrate the life and witness of "all thy servants departed this life in thy faith and fear." It is all Christian heroes' and heroines' day. We pray not to them, since we do not invoke the saints, but we pray with them, as in the Burial Office, that "they may go from strength to strength in the life of perfect service."



And since we believe in the Communion of Saints, both the living as well as the dead, we pray for ourselves too, saying, "Grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those ineffable joys which thou hast prepared for those who unfeignedly love thee."

One thing the blessed saints believe (notice the present tense) is the providence of God. We trust God and no other to sustain and guide and protect us in this life and the life to come. We do not, as did King Saul of old, resort to witchcraft. We do not trust in ouija boards, tarot cards, fortune cookies, horoscopes and the like. We Christians are not superstitious. We trust in God.

So why do we dress up as spooks and goblins, witches and warlocks on All Saints' Eve? It is to remind ourselves that Satan and all the forces of evil have had their day, that by the power of Christ's incarnation and resurrection they are defunct. We wear the costumes as in a play. Act One is Halloween and Act Two is All Saints' Day. In the first we cast off the works of darkness and in the second we put on the armor of light.

On Halloween, the symbol of our struggle with evil, and on All Saints', the symbol of a victorious

faith, we emulate the holy heroes of old who by God's grace stood off superstition, false doctrine and the powers of evil.

That's putting the saints back into Halloween.

—The Rev. Thomas M. Hutson
St. Paul's Church, Chattanooga



SERVANT LOVE

WHEN JESUS WRAPPED a towel around His waist, poured water into a basin, and began to wash His disciples' feet (St. John 13:4–5), Simon Peter objected that this was beneath the dignity of the Master. We the disciples are to be the servants, I want to insist along with Peter. But Jesus answered him, "If I do not wash you, you have no part in me."

This is a stunning and stupendous thought. Unless I can believe in this much love for me, unless I can and will accept Him with faith as my servant as well as my God, unless I truly know that it's my good He seeks, not His glory . . . then I cannot have his companionship.

What an amazing revelation!

—Catherine Marshall
in *A Closer Walk*

MISSION CARAVANS OF CANADA

EVA HASELL, a titled young woman from the Lake District of England began the Sunday School Caravan Mission in May, 1920, to take the teachings of the Church of England to settlers scattered across the huge Dominion of Canada. Once there, she was shaken by the conditions under which people were struggling to exist, and her work became one of social concern and advocacy.

A determined woman—strong in body and in will—she tackled the physical challenges, sometimes walking for days through mud and over log jams on swollen and dangerous rivers to reach her beloved children.

She began her work with one van in 1920 and by the 1950s 31 vans were operating in 23 Canadian Dioceses. Miss Hasell ruled her vans and vanners (pairs of women—one a driver, the other a teacher) autocratically, wrote pages of precise instructions to the motor company which built the vans to her specifications on a Ford Model T chassis, and did not flinch at having to use her family name and position whenever they

would get what she needed. Officialdom and the clergy reacted with a mixture of annoyance and amusement, but always amazement at her incredible energy and dedication to the cause.

Although the work of the Caravan Mission was English based and represented the Church of the Crown and Empire to settlers it also brought the Gospel to Ukrainians, Poles, Finns, Germans, Chinese and others—a racial mosaic that made up Western Canada.

Eva Hasell preferred the company of children and children turned openly to her. This is evidenced in the amount of correspondence she received annually from the remote regions of Canada where the vans had recently travelled. Children longed for another visit from the "Vanners" or possibly have a letter waiting for them in the mail box addressed to them personally from these ladies who brought them the stories of Jesus. Miss Hasell's work brought many to know and love God and created enthusiasm among frontier bishops desperate to supplement the meagre ministry to the scattered settlers pouring into their dioceses. It was in 1926 that her long association began with a fellow countrywoman, Iris Sayle. Miss Sayle became almost an alter

ego to Miss Hasell. She seldom appears in photographs showing Miss Hasell's work—she was the person behind the camera. These two indomitable women travelled the cliff-hanging trails in mountainous terrain; experienced the difficulties of having their van become stuck to its wheel wells in prairie gumbo after a rain storm; often they picked their way on foot over treacherous paths to visit some lonely family. In 1928 they became the first white women to walk the 60 mile trail into the remote Peace River region of northern Alberta and British Co-

lumbia. For two months, carrying knapsacks, accepting rides or borrowing horses, they penetrated an area of 10,000 square miles where there was one Anglican church and no clergyman. Miss Hasell's lifetime work was rewarded by the monarch in 1935 with an M.B.E. In 1965, she became the first woman to be awarded the Degree of Doctor of Divinity, *honoris causa*, by the University of Saskatchewan. In 1969 she received Canada's highest honor, the Order of Canada. Eva Hasell continued her dedication and work into her 80s and died in 1974.

—Garth Hampson



MEGA-CHURCHES AND THE GOSPEL

ON MARCH 16, ABC News aired *In the Name of God*, a report on Christian mega-churches (congregations with a Sunday attendance of 4000 or more). Anglican Newsmen Peter Jennings visited three of them, and then presented reflections on how they are seen by themselves and others. He ended with a question: "As these churches try to attract sell-out crowds, are they in danger of selling out the Gospel?"

Mega-churches work at being accessible. Their worship and preaching styles reflect popular culture. Anyone who watches television will feel at home. Their theology is evangelical or charismatic, but not rigorous. They are including, rather than challenging. They deal in feelings. Marketing is a basic component: find out what people are hungry for and provide it. They have many, sometimes hundreds, of classes and small groups, so that they combine a large scale operation with opportunities for friendships and closeness. The biggest mega-church, the Willow Creek Community Church, near Detroit, has a Sunday attendance of 15,000, an annual budget of

\$13,000,000, and a staff of 167.

Liturgical/communal churches (most congregations) are subcultures. Their worship, music, and theology reflect centuries of tradition. They see Christianity as about the conversion of life, and are often critical of marketing approaches and religious consumerism. Membership is not supposed to be too easy. Newcomers are expected to learn the congregation's subculture. What's wanted is intentional, informed commitment. Passivity and dependence are not encouraged. They may or may not have small groups, but want everyone to interact with everyone, family-like.



Relationships between these two kinds of churches are rarely cordial. Mega-churches occasionally deride liturgical/communal churches as boring and joyless. Liturgical/communal churches see mega-churches as pandering. Beneath these caricatures, there are substantive and controversial issues.

- Mega-churches accept mass culture as a given, and use it to communicate with unchurched people. Liturgical/communal churches see mass culture as manipulative, often dehumanizing, and an inappropriate beginning-place for Christian community.

- Theology is a major question. Is Christianity about the redemption of the world, or satisfying consumer wants? In mega-churches, individual religious experience is an end in itself, however it happens. Liturgical/communal churches understand individual religious experience as ambivalent and in need of testing. It can connect us with a larger process of redemption, or express dark and demonic things. If the medium is tainted, so are the results.

Are Mega-churches a new way of being the church? They think so. Others are less sure. The numbers are impressive—and they reach the young. However, with what do they reach them? Some evangelicals complain that they affirm a biblical faith, then push it aside, and preach Christ as a means to self-aggrandisement: Here's what God can do for you! Charismatic critics say that they confuse the Holy Spirit with gimmicks, and that their lack of discernment gives Christianity a

black eye. A few mega-churches are listening. An Albuquerque, New Mexico, quasi-mega-church, Trinity, recently became "Episcopal"—after making arrangements with the diocese that leaves their style pretty much intact.

There are practical questions, too. Mega-churches are new. Their long-term staying power is unknown. Despite their size, there is some evidence that they may be fragile.

- Most are independent, not part of a denomination. There's little accountability or oversight. In case of destructive developments, or fiscal or sexual misconduct, they're on their own—and independent congregations typically resolve grave conflict by dividing or disbanding. A few, in fact, have collapsed.

- Mega-churches are created by entrepreneurial pastors, who dominate them. If the father-founder personality is compromised, or retires or dies, he is often irreplaceable—and the bigger the congregation, the less cohesive it is.

- Depending on popular culture is limiting. Opportunities for spiritual and intellectual growth may be few. Mega-churches don't do well with dissent. They depend on loyalty. Pop culture is also

transitory. Today's "contemporary style" is tomorrow's dinosaur. Will the mega-churches adapt, or will their members insist on "keeping things as they used to be" as they grow older? If so, they will become subcultures, like other congregations. Mass culture is also fragmenting into age- and interest-groups. The era when one style reached most may be ending.



• Will the mega-churches' marketing-based corporate style continue to serve them well? The charge that they give marketing precedence over the Gospel is serious. If sustained, it could destroy their credibility. Yet, if their marketing slacks off, they're in trouble. Part of their mystique is growing crowds and the sweet smell of success. However, they don't keep all the people they attract. A not-very-mega-church in our part of town has to take in 350 new members a year just to stay even. What if they can't afford to reform, and can't afford not to?

—The Rev. William C. Morris,
All Saints' Church,
River Ridge, Louisiana

FOOD FOR THOUGHT

QUESTIONS CREDITED TO Dr. Frederick Buechner in the Parish Paper of Christ Church, Winnetka, Illinois.

"If you had to bet everything you have on whether there is a God or whether there isn't, which side would get your money and why?"

"When you look at your face in the mirror, what do you see in it that you most like and what do you see in it that you most deplore?"

"If you had only one last message to leave to the handful of people who are most important to you, what would it be in 25 words or less?"

"Of all the things you have done in your life, which is the one you would most like to undo? Which is the one that makes you the happiest to remember?"

"Is there any person in the world, or any cause, that, if circumstances called for it, you would be willing to die for?"

"If this were the last day of your life, what would you do with it?"

HOLY ADULTS

The Church of England presents a complex pattern. It contains laity of greater devotion, discipline and integrity than any other communion . . . and at the other end of the scale it allows a laxity which no other society would tolerate for a moment. But that is the price any society must pay for being adult. Very few of the denominations are willing to take a chance on (persons) living up to (ones') responsibilities. The Anglican Church is willing. Often people fail, but when they do live up to their full Christian responsibility, how much stronger they are. This to me is one of the great strengths of the Anglican Church.

Martin Thornton
English Spirituality

WHILE I DOUBT Anglican laity are of greater devotion than others, surely the point about trying to be adult catches something of the essence of what draws people into the Episcopal Church, and what it means to be a disciple through this community.

Holy adulthood is what the Prodigal Son came to in the hog pens of his wasted life, what the Good Samaritan rose to with the wounded man on the road, what Judas betrayed and St. Peter denied when Jesus was sought to be

murdered. Holy adulthood is what Peter returned to when he repented and returned to the Lord. Holy adulthood is the kind of discipleship to which we in the Anglican Communion are called.

Holy adulthood is hard, but good. It offers freedom and responsibility in Christ. We hold close to the heart St. Paul's admonition that we are joint heirs with Christ. Heirs can, of course, sinfully fall to squabbling over the inheritance or we can marvel at the power that God has put at our disposal and both praise God for it and honor the choices it gives us.

—The Rector of St. Paul's Church,
Fayetteville, Arkansas

COMMENTARY ON RELIGION

THERE IS LITTLE hope for democracy if the hearts of men and women in democratic societies cannot be touched by a call to something greater than themselves. Political structures, state institutions, collective ideals are not enough. We parliamentarians can legislate for the rule of law. You the Church can teach the life of faith. When all is said and done, a politician's role is a humble one.

—Margaret Thatcher

A LOOK AT THE REAL HISTORY OF THE ANGLICAN CHURCH

CONTRARY TO THE popularly-held opinion in some places, the Anglican Church did not fall out of the sky in 1549, Prayer Book in one hand and King James Bible in the other. In fact, the Church in England had existed for 1,300 years before Henry VIII's problems with the pope.

I would like to describe two significant contributors to English Christianity: St. Augustine of Canterbury and the Synod of Whitby. Our St. Augustine was an Italian abbot who was made the first Archbishop of Canterbury, and is not to be confused with the other St. Augustine, the great scholar, the bishop of Hippo in North Africa, the author of the *Confessions* and *City of God*, who died in 430. Our Augustine was sent by Pope Gregory the Great (of Gregorian chant fame) as a missionary to Britain in 596/7. In Book II of the Venerable Bede's *A History of the English Church and People* (written around 850) it is recorded that before Gregory became pope, he saw some fair-haired boys for sale in the market in Rome. When told they were

from Britain, from a race known as "Angles," Gregory is supposed to have said "non angli, sed angeli," "not Angles, but angels." (A modern parody has, rather insightfully I think, translated Gregory's words as "not angels, but Anglicans.") As soon as he became pope, he sent missionaries to evangelize the homeland of these young men.

The problem was, however, that there were already Christians in Britain, and had been since perhaps as early as the second century. Although the invading Saxons in the fifth century had destroyed much of the existing Celtic heritage of Britain, the ancient Celtic church had survived in some places, and naturally had developed, in its isolation, some minor differences from Continental Christianity. For example, the Celtic church had simply avoided the christological heresies of the fourth and fifth centuries which were settled at



the councils of Nicea, Ephesus and Chalcedon.

In 603, Augustine summoned representatives of the Celtic church to convince them to submit to Roman practices and discipline, but they refused. St. Augustine died in 604/5, but the issue of the differences between the British church and the Roman church continued to be controversial.

The chief disagreement was over the setting of the date of Easter; the Celtic church followed an older tradition than Rome did.

There were other much more minor issues, such as the exact shape of the monastic tonsure, the shaved area of a monk's head. Finally, in 664 in Whitby in Northumbria, the issue was settled by the decree of King Oswy, who decided in favor of Roman practice and custom, since, he said, Peter held the keys to the Kingdom of God, and the pope was the successor to Peter. Even in the seventh century we had the problem of political authority settling religious controversy.

So the present claim of Anglicans to be fully Catholic without being Roman is not a new one, and at the Council of Whitby, we encounter what amounts to the suppression of an "indigenous,"

authentically British Christianity by those who could not distinguish between Catholicism and ecclesiastical uniformity. The Church in England has historically claimed its independence and though for 850 years England was nominally Roman Catholic, it nevertheless remained at times a thorn in the side of the papacy.

—Eric Griffin
in Niagara Anglican



HOW YOU SPENT IT

IF GOD GRANTED you 70 years of life, you would spend:

- 24 years sleeping
- 14 years working
- 8 years in amusement
- 6 years at the dinner table
- 5 years in transportation
- 4 years in conversation
- 3 + years in education
- 3 years reading
- 3 years at the television

If you went to Church every Sunday and prayed five minutes every morning and night, you would be giving God five months of your life. **Five months out of 70 years?**

—Author Unknown
via St. Luke's Church,
Birmingham, Alabama

THANKFULNESS IN ALL THINGS

AS DIOCESAN U.T.O. Coordinator, I serve my God, my Bishop, and everyone in the Diocese of Missouri.

In that serving, my first call is to pray to God in thankfulness **IN ALL THINGS**.

The coins that we put in the United Thank Offering Blue Boxes are our sacramental "outward and visible signs of inward and spiritual grace." Signs of prayers of thanksgiving **IN ALL THINGS**!

As most of you know, we have been living the past nine months in the midst of breast cancer and the required treatments. Through the grace of God, from the beginning diagnosis, we have been able to give thanks to God each and every day for something—a granddaughter's smile; not being sick; phone calls and cards; the prayers of many, many people all over the country and in England; another day in which to praise God; experiencing the wonder of General Convention & Triennial, etc.

As you can well imagine, our Blue Box was filled and a second one partially filled at both Ingatherings last year. Not just coins—but "outward and visible

signs" of many prayers of thanksgiving **IN ALL THINGS**!

One thing that we tried to witness to during this long, hard period of our lives was that God is in the messes of your life as well as the good times, and remembering to continue to give God thanks and praise **IN ALL THINGS** is important. I am happy (ecstatic) to tell you that I am now finished with treatment—totally done, and I know that the cancer is gone!

One of the ways that we can give thanks to God is by putting a coin in our Blue Boxes. The contents of your Blue Box then melds in with others in your congregation; it is sent to me where it gets melded in with the other congregations' Ingathering and sent to the National Church U.T.O. office where it gets melded in with the Ingatherings of all the other Dioceses of the Episcopal Church. This money is then used for different U.T.O. grant requests.

How much does this amount to in one year's time? Let me tell you about the second Wednesday of Triennial Meeting.

We met in afternoon session to vote on U.T.O. grant requests. We spent all afternoon asking questions, discussing the merits of each request, and then voting on that request. We were told at the

beginning of the session how much money that we had available for the grants, and we used every cent! \$3,121,321.50! Plus, in the course of the afternoon, Province IX pledged to raise and send to the Diocese of Mississippi the funding for their grant request that had been turned down in favor of a grant request to Haiti. However, \$3 million plus in grant requests had been received.

These funded grants ranged from \$3,000 to the Diocese of Southeast Florida for furnishing an exam room in a residence for families with at least one member living with AIDS to a \$69,370 grant for the Dominican Republic to construct a center in the mountains for Diocesan programs.

I hope that you are able to see how giving thanks to God IN ALL THINGS and putting a coin in the Blue Box enables you to do just that.

Give thanks to God for something in your life (good or bad), and put a coin in the Blue Box. Get in the habit of Giving Thanks to God IN ALL THINGS, and you will be the servant that Christ calls us all to be.

—Sharon K. Hoffman
in an address to the
Convention of the Diocese
of Missouri 1995

HEAR OUR EDITOR

THE EDITOR OF TAD will be the guest preacher Sunday, October 15, 1995 at the Church of the Transfiguration, New York City, "The Little Church Around the Corner," at the 11 o'clock service.



TAD readers in the area are most welcome to attend the service and meet the Rev. C. Frederick Barbee personally at the reception which follows.

—The Rev. Norman Catir, Rector

C. S. LEWIS

THE DAY Professor Lewis died I lunched with a man who told me that he distrusted clarity in belief. Perhaps that is a clue to a certain decline lately in Lewis' reputation as a Christian apologist: Lewis understood skepticism and the moods of doubt, but he was never at home with indecision, ambiguity, the self-harrassment of the modern Christian intellectual. He was too clear, too certain.

The nature of that certainty, however, is worth considering: it was about the reality of good and evil. Most unusually, he believed in goodness and knew what it was (and by "goodness" I do not mean moral rectitude). Lewis could convey the flavor of good, the "music and silence" of heaven which Screwtape so detested, the goodness of the fruit that Ransom ate in *Perelandra*, the planet of his novel which fought again the temptation of the parents of a race.

Perelandra is not concerned only with unfallen words: it reverts to the ancient Christian vision, the myth of the struggle between the powers of God and those of darkness. For Lewis it was not remote, not a question merely of Michael and his angels batter-

ing the dragon down, but of our personal participation in the cosmic battle. St. Paul says, "We wrestle not against flesh and blood but against principalities and powers." The Prince of Darkness (however we conceive of darkness) is defeated not beyond time but in the affairs of men. The myths (and this not everyone appreciates) are not fictions, nor even pre-scientific explanations of things: they are patterns of reality. Ransom's great battle in *Perelandra* is Beowulf's battle against Grendel's mother, and St. George's against the dragon, Thermopylae and the Battle of Maldron, to say nothing of more recent battles in which men pitched themselves for what they conceived to be good against what they dimly understood to be evil. It is also the battle which Christ fought against death and won.

The certainty Lewis had was precisely the certainty we most need, and one which, though we may not know it, we already have: it is, that the issue of our struggle is already decided; the Kingdom of God is neither created nor won by our efforts—what we have to do is to enter into a world already ours.

Some things were indeed outside Lewis' range. A don I know once told me that Lewis was puz-

led not by sin but by how Christians would wilfully go out of their way to sin: "I said to him, 'because they enjoy it,' but he found it odd." That story is the measure of his innocence.

Nevertheless, he was not ignorant about misery, of those facts in the human condition which make it almost intolerable to submit to God. His pseudonymous book, *A Grief Observed*, is one of the few modern ones which even begins to enter into a really Christian understanding of suffering. It faces the question put by the prophet and so resolutely avoided by the modern Churchman, "Shall there be evil in the City and I the Lord have not done it?" (The book is the record of a struggle for obedience during Lewis' own grief after the death of his wife.)

We need its lesson in our present difficulties, that Christians do grow up in the faith and by means of faith. How do we know that the apparently superficial certainties of the people in the pew (whose shallowness causes us such anguish) is not the means to them of a deeper if inarticulate faith?

The last time I saw Professor Lewis he had come as near to death as any man can without dying, and he talked with absolute serenity not only about that, but about something (to me)

more terrifying. His disease had produced hallucinations, a loss of the conscious control of reason. I said that was one loss I could not forgive the Lord. "Oh," he said, "but one doesn't have to." I do not find much to distrust in that kind of certainty. — Taddled from *Prism*

PSYCHOLOGY OR THEOLOGY?

FOR THE PAST 30 years, clergy have been so drawn to a therapeutic model of priesthood that many have lost the ability to speak in anything other than psychological categories. Sin, obedience, and righteousness have been replaced by dysfunctional, co-dependent, and passive-aggressive assessments. Parish decline is attributed to the controlling, addictive and sick behavior of parishioners.

The church cannot substitute a therapist for a pastor and replace theology with psychology without serious consequences to what it means to be a community of faith. When the priest is therapist and the congregation is patient, the focus is always upon what's wrong. Even celebrations of what's right have a tentative and suspicious air about them.

—The Rev. David L. James
in *The Anglican*

THE TREES



THE TREES FULL of blazing color were magnificent in the northwest corner of Connecticut this past weekend. It was a pleasure to look up and celebrate the warm sun and its brilliance on the leaves. Already the ground is covered and the trees stand bare and stark, and the cold rains turn us over to gray skies and a loss of green, one of my favorite colors.

Hildegard of Bingen, a 12th century nun, urges us to keep the "greenness" in our souls so that creation can still unfold in us no matter what the season. She calls us to keep the soul moist so that growth can continue. We can trust the Holy Spirit, as giver of Life, to nurture that greenness in us, she says.

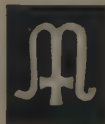
Sometimes we wonder how that can be so. Sometimes our inner life is reduced to bare, hard things

as well and we are unsure of any new life, much less creativity unfolding. Perhaps this image might help.

On my walks I have begun to notice rocks, especially stone walls. At first glance they are all gray, with hard surfaces. At closer look they support life, an amazingly beautiful and delicate pattern of moss and lichen, usually a silvery green in color, sometimes tinged with pink. Even the hard places have enough inner moisture to produce new life. Unseen, mysterious grace sends greenness where we least expect it, where we often miss it, but where God is still at work.

"... radiant life, worthy of praise, awakening and enlivening all things."

—The Rev. Linda F. Privitera
All Saints' Church,
Worcester, Massachusetts



AUTUMN comes from *augere*, to increase: the period of ripening or fruiting, and the fall of seed to the earth. From *Signs and Seasons*, a Hillspeak leaflet available from The Anglican Bookstore (\$2.50 per hundred, postpaid). —p. 31

MEMORY

OUR MEMORY IS THE Prayer Book. The Prayer Book conveys to us the spiritual wisdom of every generation of Christians from the earliest times. Through the Prayer Book, the truth into which the Holy Spirit has guided the Church down the ages becomes part of our own memory. In a very real sense, through the Prayer Book the wisdom of the Holy Spirit becomes ours. Consequently, if we enter into that memory with understanding and love, then we shall pray with divine wisdom and the liturgy will appear to be what it actually is: a means of grace, a divine act of creation. Thus, when we enter into the corporate memory of the and love, what we say with our lips will express the mind of the Holy Spirit and unite our will to his creative work amongst his worshippers.

Therefore, truly to pray the services of the Prayer Book, joining our particular memories to the universal memory of the Church in understanding and love, is to do or use these services creatively. In this way, we actually participate in the divine activity of creation, or rather recreation, as worshippers are converted, that they may live. Thus, I would not,

as a rule, recommend juggling parts of services around or otherwise playing with the form and content of any service. I had much rather recommend that we pray the set services with such understanding and fervour that our auditors may know them to be Spirit-filled and be converted by their authenticity and live.

—The Anglican Free Press



TO BEGIN MY SERMON . . .

ONCE A YEAR strange creatures in quaint costumes pop into our lives. Sticking out their hands palm upward, or opening little sacks, they ask us to dig into our store of goodies. And they threaten all kinds of nastiness if we aren't forthcoming.

I'm speaking, of course, about the fall Stewardship campaign. Trick or treat!

At least that's how it used to look to me. . . .

—The Rev Ruth Eller
Aptos, California
preaching the Sunday next before
Halloween

GOD AND ENGLISH CATHEDRALS

"**N**O CHURCH BUILDING is so uncomfortable, tasteless, barren, garish, grandiose, acoustically dead, or inconveniently laid out that you can't worship in it if that's what you're there for." I wrote those words several years ago in another publication, and I stand by them now. But I am more aware today than I once was of the importance of church architecture. Last month, Pam and I visited four English cathedrals. Each was built in a different century and expressed the faith of its age. I observed the subtle way worship space can mold our view of God. In each cathedral, I asked myself what a regular worshiper there would probably think of God.

The oldest of the four was Durham, completed in 1133. Durham was built to contain and protect the bones of an old saint whose remains were said to work miracles and emit a pleasant odor even after 200 years of being carted around Northumbria. It was designed to impress restless Saxons with the power of Norman religion (and of the Normans themselves, no doubt). It looms above the River Wear in northern England like a castle, with thick

walls, small windows, and massive towers. The interior is dark, brooding, sensuous, earthy, almost pagan. Although Martin Luther wrote the words four centuries later, one can imagine the builders of Durham Cathedral singing, "A mighty fortress is our God, a bulwark never failing."



Durham Cathedral

Yorkminster is not a cathedral, because the Archbishop of York's *cathedra* is elsewhere. But it is one of the most glorious Gothic churches in the world, containing more stained glass than any other church in Britain and the largest stained glass window anywhere. The interior of Yorkminster is bright, airy, resplendent. Built


(continued on page 35)


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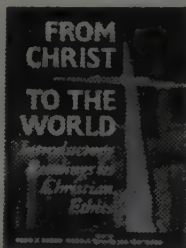
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 **The Scandal of the Evangelical Mind.** Mark A. Noll. One of *Preaching's* top titles from 1994 ("Ten Books Every Preacher Should Read"), this critical yet constructive book explains the decline of evangelical thought in North America and seeks to find, within evangelicalism itself, resources for turning the situation around.

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 **William Ewart Gladstone: Faith and Politics in Victorian Britain, David W. Bebbington.** "Not only a remarkably crafted, empathetic yet critical, biography of the great 19th-century British politician but also a marvelous historical overview of Victorian Britain."

G. A. Rawlyk.

"I always admired [the] saying that politics and theology were the only two really great subjects." - Gladstone in a letter to Lord Roseberry

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between 1291 and 1360, Yorkminster's pointed arches and windows seem to soar, almost to lift the building and its worshipers into heaven. I felt like singing, "Christ whose glory fills the skies, Christ, the true, the only Light, Sun of Righteousness, arise!"

In 1666, the great fire of London destroyed most of the city, including London's Gothic cathedral, St. Paul's. Sir Christopher Wren was commissioned to design a new St. Paul's. It was completed in 1711, at the height of the Age of Enlightenment. Like the philosophy and literature of the day, Wren's St. Paul's is graceful and elegant. Its walls and arches

are decorated with golden cherubs and statuesque biblical characters. All is measured, orderly, symmetrical; there is no suggestion of mystery. The hymn St. Paul's suggests is "The spacious firmament on high," written by Joseph Addison one year after St. Paul's was completed. The hymn, like the cathedral, suggests a God who is, if not comprehensible, at least predictable. (See p. 58—Editor)



St. Paul's Cathedral



Coventry Cathedral

Coventry Cathedral was consecrated in 1962. It stands a few feet from what remains of Coventry's former Gothic cathedral, destroyed by Nazi bombs in 1940. To enter the new cathedral, the visitor walks through the bombed out ruins, with the words "Father, forgive" written where the high altar

once stood. Bold, simple lines define the interior of the new Coventry Cathedral, and everywhere one finds the themes of peace, forgiveness, and reconciliation expressed in art and word. Coventry suggests a God of paradoxes, one who permits His heart to be broken, who conquers by submitting to defeat, who dies to bring life: "The peace of God, it is no peace, but strife closed in the sod. Yet let us pray for but one thing—the marvelous peace of God."

—*The Rev. Richard H. Schmidt,
Rector, St. Paul's Church,
Daphne, Alabama*



DEATH

DEATH IS NOT a pretty thing, though Hollywood has romanticized it, and hospitals have sanitized it. Death is a terrible thing. But it is not the end. Beyond and through death is a life so rich and full that death itself, in retrospect, will shrink to nothingness. When we look back—if we even bother to look back—we will say, How did we get into this marvelous, huge and vaulted banquet hall through such a tiny door?

—*Tobias Stanislas
in The Servant*

"NICE LETTERS"

I HAVE LOTS of files in my filing cabinet, but there is one file in particular that I like to read. I have placed a simple label on it. The label reads, "Nice Letters From Nice People."

In the priesthood I see a lot of hurt and listen to a lot of pain. I see people being cruel to one another. I see the innocent suffering at the hands of the wicked, the poor betrayed by their overseers, and the crafty continuing to work their wiles for selfish gain.

Some delight in gaining control over others, some gain financially, some want to make themselves look good at another's expense, some destroy for the sake of destroying, and still others simply like to win for the sake of winning. It matters not who is injured in order for them to wear the crown of victory.

Most days however, I see goodness! I hear people listening to one another. I see people trying to respond to the needs of the poorest among us. Most days I see the smiles on children's faces, the look of young lovers, and the devoted look of those who have loved long.

Most days I know the satisfaction of a job well done, a peaceful night's rest, and my spirit is content. Most days the sun shines,

children play safely, and laughter
outnumbers tears.

But on those other days, on
those days when the view is
blurred by the mist in my eyes. On
those days when there is no rain-
bow in sight . . . on those days, I
go to my file. I take out the nice
letters from nice people and I read
them until all is well again.

—The Rev. Dennis Maynard
St. Martin's Parish
Houston, Texas



How quiet shews the wood-
land scene!

Each flower and tree, its
duty done,

Reposing in decay serene.

Like weary men when age
is won,

Such calm old age as con-
science pure

And self-commanding
hearts ensure,

Waiting their summons
to the sky,

Content to live, but not
afraid to die.

—All Saints' Day

John Keble's

The Christian Year

I COME TO THEE

Out of my doubts and fears, I come to acknowledge Thee;
Out of my forgetfulness, I come to remember Thee;
Out of my indifference, I come to love Thee;
Out of my pride, I come with humility;
Out of my sin, I come with repentance;
Out of my discouragement, I come with trust;
Out of my darkness, I come to Thy light;
Out of my weakness, I come to Thy strength;
Out of my restlessness, I come to Thy peace;

With all who have ever sought Thee,
With all who have ever found Thee,
With all faithful people in the Body of Christ.

I COME to Thee, O God.

—Taddled from St. John's Church, Parsons, Kansas

ALLITERATION

SURELY ONE OF the loveliest lines in the Bible is the verse of Psalm 121 which is, in Hebrew, "Shaalū shalom Yerushalayim." The soft *sh* blends with the liquid *l* and the almost silent *m* to mirror the thought in sound: the words speak peace; the sounds themselves express the idea. Whether intentionally or not, the English translation, "Pray for the peace of Jerusalem, they shall prosper that love thee," is also alive with alliteration, but the explosion of *ps* provides a rather opposite, almost warlike impact.

Alliteration is an ancient literary device; phrases such as "to have and to hold" are part of the warp and woof of our language. In a pre-literate society, the regular rhythms of initial sound helped fix the lines of poetry in memory. The Anglo-Saxon saga of Beowulf gains much of its savage force from the device and the early English lines of *Piers Plowman* would have been more easily repeated because each line contains at least three alliterated syllables. "Chastity without charity shall be chained in hell" and "What is readiest to ripen rots soonest" have the feel of an ancient proverb. Legal formulae also could be fixed in memory by the

same technique, and phrases like "bed and board" remain in the legal vocabulary to this day.

Inevitably, then, the Prayer Book makes use of alliteration. The best known example is probably in the marriage vow, "to have and to hold." We might note in passing that the phrase precedes Cranmer and is still used in twentieth century legal documents. Not all the marvel and mystery of Prayer Book English is Cranmer's invention. This particular phrase is found in the medieval Sarum Missal. Until Cranmer's time, it was matched by the bride's promise "to be bonoure and buxom (agreeable and compliant) in bed and at borde." This wonderful bit of alliteration did not, unfortunately, appeal to Cranmer—or, perhaps, to his wife; at any rate, it has been omitted from Prayer Books from his time on. Cranmer knew what some of those who idolize him do not: that time and tide require the sacrifice of elegant phrases when they lose their original meaning.

If we stop to analyze "to have and to hold" literally, we would be hard pressed to explain it or defend it. To "have" someone these days seems hardly felicitous, and in the passive form—"I've been had"—is far removed from the ideals of marriage. But literal

analysis is hardly the point. We are involved here not with mathematical formulae but with incantation, with the use of language to evoke a sense of mystery, of timelessness, of something beyond ourselves. Language can do that, and liturgical language ought to do that.

But alliteration, like any good thing, can be murdered by misuse. Every child knows that "Peter Piper picked a peck of pickled peppers" and "She sells sea shells down by the shore" is too much of a good thing. Alliteration needs to be used with careful consideration.

Toward the end of the Prayer for the Church, Cranmer wrote, ". . . to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father . . ." The hard *g* sound is one of the most demanding in the English language with its "get" and "grab" and "greed." Cranmer ties the passage together with *g*s by keeping them carefully separated and balancing the growling of the "grant" and "grow" and "grace" with the somewhat softer "give."

The Rite One revisers should have left well enough alone, but

someone with a notion to out-Cranmer Cranmer saw the chance to add one more *gr* and took it. "Give us grace," became "grant us grace" and the passage grates and groans with the gratuitous grinding of two "grants," one "growth," and a "grace" in the span of fourteen words. One hates to be grumpy about such small matters, but Peter Piper would have understood.

—The Rev. Christopher Webber



A Gaelic Prayer

As the rain hides the stars,
As the Autumn mist
hides the hills,
As the clouds veil
the blue of the sky,
So the dark happenings
of my lot hide
the shining of Thy face
from me.

Yet if I may hold
Thy hand in the darkness
It is enough . . .
Since I know, that
though I may stumble
in my going
Thou dost not fall.

"I'M SORRY"

THE SECRET OF the Christian is not that he or she is always in the right and puts other people in the right, but that he is a forgiven person. That is the secret of the Christian's humility, and his liberation to love God and people with a new impulse. The strength of the Church is not the strength of its members, but the strength of Christ who forgives them, humbles them and can do something with them. So no one is excluded who is ready to say, "I am sorry, God help me, a sinner." In the final crisis all that Saint Peter could say was "I am sorry" and Christ Jesus made him the rock man of the Church.

The Church is always both divine and human. It is divine because the risen Lord Christ is with it. When the members respond to this, Christ's power does produce wonderful lives, saintly and Christlike. We have all met such people. But the Church is also very human, because its members are made out of fallible human nature, which can and does often fail. We see in history how the Church has in times of compromise, or worldliness, declined. Then sometimes after a period of decline God raises up a faithful remnant, and there comes renewal,

reform and revival. Always the secret is God's forgiveness. This is always the chief need of human beings. Nothing is more false and tragic than the idea that our human race can climb by its own power to morality, fellowship or justice. No: forgiveness is the great need, and forgiveness is the source of a new humility and love and compassion. The Church is in the business of forgiveness, and as the family of forgiven men and women, exists to hold up this supreme need to the human race. Every one of its members can share in this work.

—The Rev. Dr. Richard
Cornish Martin, Rector
St. Paul's, K Street,
Washington, D.C.



TRADITIONAL HYMNS STILL BEST

TRADITIONAL HYMNS ARE still the favourites according to a new poll conducted by retired Prebendary of Chichester, Canon Peter Harvey.

His research which started as a mini-poll conducted amongst readers of the church press elicited almost 13,000 responses.

It was no surprise that *Dear Lord and Father of Mankind* came top in the list of favourites with 387 votes. In a recent *Songs of Praise* poll this John Whittier favourite also roared away with first prize.

Other hymns in the top ten were (in order): *Praise my soul the king of heaven*, *The day thou gavest Lord is ended*, *When I survey the wondrous cross*, *Love divine all loves excelling*, *O Jesus I have promised*, *Abide with me*, *Guide me O thou great Redeemer*, *At the Name of Jesus*, and *Just as I am without one plea*.

Bishop Timothy Dudley-Smith's hymn *Tell out my soul* emerged as the highest-placed recent hymn in 25th place. Canon Harvey said that his poll covered a variety of ages, and shades of churchmanship.

"The 'trendies' won't like it—

the 'trads' will. Despite the critics the poll has shown that the vast majority of Anglicans hold fast to the traditional hymnody," he said.

Michael Nicholas, Chief Executive of the Royal College of Organists, commented that there was currently a considerable widening of the range of musical styles in hymnody. However he said that there were no modern hymn writers who used modern styles of music. Many modern hymns used early 20th century styles, he said.

He added his voice to the criticism of the quality of modern Christian songs, such as those written by Graham Kendrick: "It sounds extremely glitzy and neon-lit but it doesn't really amount to much, does it?" he asked. He referred to Kendrick's music as 'ephemeral' and a 'diluting down of all styles so as not to give offence.'

—Church Times, London



PURPOSE

TWO CENTURIES AGO, when a great man appeared, people looked for God's purpose in him. Today we look for his press agent.

—Daniel Boorstin

REMINDERS OF OUR FAITH

DURING NOVEMBER, when we think of the souls of the dead, it is good to take a few minutes to walk about a cemetery, or perhaps a parish columbarium, preferably a place where the earthly remains of deceased relatives or friends rest. There we may say a prayer for their rest in peace in God's closer presence. Yet the graves of anyone and everyone teach us lessons.

We have a great stake in the dead. As we grow older, we find many of our most precious memories and associations are with people who have died. They may include those whom we have loved and do love most. We, too, will join them before long.

How are the graves marked? How do we wish our own graves to be marked? Of course there should be the full name (no initials, please!) and year of birth and death. These will be valuable to persons who may wish to identify us and our graves many years hence. Perhaps other information is or will be desired by those who bury us: "Beloved daughter of . . ." or "Killed in action in . . ." But we should be particular about one thing: our Christian faith should be expressed. Often there is a Biblical quotation or

phrase from a prayer or hymn. In addition or instead, there should be a cross. An entire stone in the form of a cross may be problematic, as the arms may break off after many years, but a cross can always be cut into the face of a grave stone or tablet. If we are Christians, let us say so. Our graves may continue to bear testimony to generations to come.

—David Kalvelage
in *The Living Church*



THE COMMEMORATION OF THE FAITHFUL DEPARTED

St. Thomas's Church, Toronto,
1993

WE LEFT THE EVENING din of the Toronto streets behind as we entered into the quiet of St. Thomas's, the silence interrupted only by the gentle tapping of the choristers' footsteps as they slipped into the chancel.

The wondrous tones of Duruflé's Requiem began to fall gracefully upon our ears as the crucifer led the sacred ministers, vested in black, into the sanctuary. In haunting melody and consoling words of the Lesson were sung: *The souls of the righteous are in the hand of God . . . Grace and mercy are upon his holy ones.*

We replied in song:

*Christ enthroned in highest
heaven,*

*Hear us crying from the deep.
For the faithful ones departed,
For the souls of all that sleep.
As thy kneeling Church
entreateth,*

Hearken, Shepherd of the sheep.

The tower bell enunciated its solemn peals while within were re-

hearsed the names of the departed. The Spirit moved among the gathered suppliants, assuring us that neither were these names forgotten in the heavenly court. *The souls of the righteous are in the hand of God. They lie in peace, awaiting the day when their Lord will clothe them in immortality. Even so, saith the Spirit, they rest from their labours.*

We lifted up our hearts with that wonderful mixture of Cranmer's words and Merbecke's melody. We, yet clothed in mortality, could virtually see the gate of heaven, and beyond it the crown of glory that *fadeth not away.*

And the smoke of the incense, with the prayers of the saints ascended up before God. They are nearly there.

*They are thine, O take them to thee;
Thou their hope, O raise them high;
In thy mercy ever trusting,
Confident we make our cry
That the souls whom thou
hast purchased
May unto thy heart be nigh.*

Quietly, we slipped back into the din of the world, in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ.

—Ian C. Wetmore,
Wycliffe College



Who Cares?

Who cares about little Casey who had been tied to a dog house by his mother and given only dog food to eat?

Who cares about Lydia who was raped by her stepfather?

Who cares about nine-year-old Rusty, whose father fractured his skull with a baseball bat?

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AND IN ALL PLACES

TRIPLE THE MEMBERSHIP!

That is the challenge to the Diocese of Texas from its Bishop, the Rt. Rev. Claude E. Payne: grow from 74,000 members to 200,000 in ten years.

ALL MINISTERS ARE BISH-

OPS says the Presbyterian Church in response to COCU's latest plan. "There is no need to abandon Reformed values in creating this new space . . ." writes the assistant director for ecumenical relations in *Presbyterian Outlook*.

GARRISON KEILLOR was the host of a benefit performance at St. Michael's Church, New York City, honoring the Community of the Holy Spirit, an Episcopal religious women's order. Taking special aim at "High Church," the celebrated storyteller said, "We didn't have any statues in the Sacred Brethren, although some Brethren were less active than others."

THE ANGLICAN ASSOCIATION OF BIBLICAL SCHOL-

ARS is a new organization whose purpose is to involve biblical scholarship more deeply in the

common life of the Church. Suggestions from the "grass roots" are invited. If those who preach sermons and those who hear them could ask anything of the Church's biblical scholars, anything that might make the communication of God's Word more effective, what would it be? Write AABS, P.O. Box 2247, Austin, TX 78768-2247.

TRINITY CHURCH, Aurora, in the Diocese of Toronto, is in the top ten percent in terms of growth among Protestant churches in North America. The parish recently launched a \$3.2 million campaign for a new church to accommodate the expanding congregation.

THE FULLER INSTITUTE FOR CHURCH GROWTH lost more than \$1 million after the failure of its Church Satellite Network which recruited "magnet" churches to receive telecasts of seminars.

THE EPISCOPAL CONFERENCE FOR THE DEAF held its annual convention in June at Pine Manor College in Chestnut Hill, Massachusetts. Persons interested in this ministry should write *The Deaf Episcopalian*, 802 Park Central, Richmond, CA 94803.



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THE POPE reached out to the Orthodox in the new encyclical on ecumenism this spring but remained quite cool to Anglicanism, according to the *Church of England Newspaper*. There was, in turn, only brief response from the Church of England.

A BLACK CASKET PALL is needed by a parish in the mid-west. If any parish has one which is no longer being used, please write TAD and we will forward the information.

PROSPECTIVE STUDENT DAYS at Seabury-Western Theological Seminary for those considering a seminary education will be held October 8-10. Please contact Phyllis Kashuba, 708-328-9300, for more information.

A TAD READER, asked to develop a series of programs on Christian education for the Episcopal Church Women of her parish, turned to *The Anglican Digest* as her source. She will begin the series by describing TAD's beginnings and current ministry, and use articles from the *Digest* for subsequent programs.

FOR THE FIRST TIME at a service in a Church of England cathedral, a sermon was begun

"In the name of Allah the Beneficent, the Merciful." The Crown Prince of Jordan delivered the sermon at Christ Church, Oxford, and was "surprised" by the controversy that followed. A legal dispute has begun. One opposition leader stated, "the Christian Church's duty is to preach the supremacy of Christ."

SWEAT EQUITY: The Bishop and clergy of the Diocese of Easton joined in a day of construction on the new parish hall at Hillsboro, Maryland. Following the Benedictine model of "work and pray," periodic times of prayer were held.

CHURCH OF ENGLAND PARISHES are being established at a faster rate than any time in this century—one per fortnight. The Bishop of Durham stated,

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stated, "Church planting demonstrates that the Church of England offers tremendous flexibility when it is prepared to travel light."

CHICKEN SOUP? A TAD reader has requested a "good chicken soup recipe" be printed in TAD. If your parish's cookbook contains a good one, please send it to us. We'll print the recipe and also give TAD readers ordering information for the book.

RUSSIAN SISTER CONGREGATIONS: Would your parish like a sister relationship with an Orthodox congregation in Russia? Contact the Rev. Richard Kew, Russian Ministry Network, 1015 Old Lascassas Rd., Murfreesboro, TN 37130-1756; phone 615-849-1354; Fax 615-848-9143; Internet RichardKew@XC.com

A CELTIC CROSS was placed on the altar of Ruhanga Anglican Church, the site of the killing of some estimated 15,000 people, including the parish priest and his wife. The Archbishop of Canterbury also blessed the foundation of a new church to replace the ruined one. Earlier in the day the Archbishop celebrated Holy Communion in Kigali Cathedral, Rwanda.

THE EPISCOPAL DISABILITY NETWORK provides resources and assistance regarding disability concerns. Lending libraries of taped books, multi-media resources, and related periodicals, etc. are available on a free-loan basis. Contact 3225 East Minnehaha Parkway, Minneapolis, MN 55417; telephone 1-800-440-1103; fax 612-722-7424.

A GREAT IDEA! When the new rector of St. John's, Silsbee, Texas, arrived, he received an alphabetized box of letters from members. The letters include a welcome, and what they do (at home, at work, at St. John), how they came to St. John, something of their personal and spiritual history, and a recent photograph.

MOST CLERGY in England still use the historic prayers for the Royal Family, even though its young members sometimes display a blatant disregard for Christian values. Clergy say they believe the Royal Family need the prayers of the Church now more than ever.

ADDENDUM: The Rev. Gerald C. Anderson, St. Anthony-on-the-Desert, Scottsdale, Arizona, was the photographer in the

Ramsey article (III TAD '95) and St. John's Cathedral, marking its 175th year, is in Winnipeg, Manitoba.

AND, FINALLY, after the May funeral of one of his parishioners 94-year-old Hazel von Jeschki, the rector of Grace Church, Madison, Wisconsin, noted in the parish leaflet that she had left very specific instructions for her funeral service. According to *The Joyful Noiseletter*, Miss von Jeschki, wrote: "There will be no male pallbearers. They wouldn't take me out when I was alive. I don't want them to take me out when I'm dead!"

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BY WILL AND DEED

\$1 million to the Episcopal Church (Diocese of California) from the estate of Margaret Frances Wosser, a coin laundry operator, for helping her son, who died of AIDS.

\$110,000 to St. Luke's Church, Mobile, Alabama, from the estate of Mr. J. Marion (Tony) Brown.

\$2.5 million to St. Mark's Church, Ft. Lauderdale, Florida, from the estate of Mr. and Mrs. Edwin M. Stone for a Christian Learning Center.

\$1.3 million to the Episcopal Church Divinity School to endow a faculty chair in honor of former EDS dean Otis Charles by the Rev. Marta Weeks. She and her husband Austin, also funded the campus center at the Episcopal Theological Seminary of the Southwest.

\$19,800 from the estate of Cecile N. Dill, to St. Augustine's Church, St. Louis, Missouri.

\$15,000 to Trinity Parish, Lenox, Massachusetts from the estate of Alfreda Eastman Joslin, and **\$5,000** to the same parish from the estate of Mary Losey Field.

\$100,000, anonymously, for "Project Renew" at St. Edmund's Church, Elm Grove, Wisconsin. The two-pronged program is intended to renew the physical and spiritual life of the parish.

£348,000 from the estate of the Rt. Rev. Mervyn Stockwood, the late Bishop of Southward (U.K.) to beneficiaries including Dublin Cathedral, Church Missionary Society, Clergy Orphan Corporation and St. Luke's Hospital.

\$50,000 to the Church of Our Saviour, Milford, New Hampshire, from the will of Esther W. Akerman.

\$2,500 to **SPEAK** (*The Anglican Digest*) from the estate of Capt. Robert J. Bauhofer of Bergenfield, New Jersey.

\$15,000 to St. Andrew's, Rapid City, South Dakota, from the estate of Mary Keller, designated for mortgage reduction.

REMEMBER SPEAK (*The Anglican Digest*) in your will. Information from the General Manager, Hillspeak, 100 Skyline Drive, Eureka Springs, Arkansas 72632-9705.

✠ Deaths ✠

✠ THE MOST REV. ROBERT SELBY TAYLOR, 86, Bishop of Northern Rhodesia and later of Pretoria and Grahamstown, before becoming Archbishop of Capetown.

✠ THE RT. REV. ROBERT S. DENIG, 48, Bishop of Western Massachusetts, who was diagnosed with multiple myeloma one year after being consecrated bishop. He was the author of *Cancer and God* in II TAD 1995.

✠ THE VERY REV. RONALD E. JOSEPH, 58, rector emeritus of St. Martin's Church, Boothwyn, Pennsylvania, with burial from that parish.

✠ THE REV. CANON FRANK TOOPE, 75, and his wife, Jocelyn, 70, a much-loved clergy couple who served for 21 years at St. Mary's, Kirkland, Diocese of Montreal. Three teenagers have been charged with their murder.

✠ THE REV. GEORGE W. CHRISTOPHER, 75, an Australian priest who celebrated the 50th anniversary of his ordination on St. Thomas' Day, 1994, with burial from the Church of St. Columba, Hawthorn, in Adelaide. He was an ardent supporter of TAD and a long time member of the Episcopal Book Club.

✠ THE REV. JAMES M. DIX, 61, rector of Fox Chapel Church, Fox Chapel, Pennsylvania, with burial from Trinity Cathedral.

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION (ECUSA), is a traditional, conservative Religious Order formed to preserve the historic Catholic Faith as the Anglican Church has received it, closely following in the footsteps and spirit of St. Francis. Inquiries: Men and women called to be a Tertiary of the Third Order, write: The Franciscan Order of the Divine Compassion (ECUSA), 652 So Harvard St., Hemet, California, 92543.

✠ **THE REV. DR. RWAGACUSI FAUSTIN**, massacred with six other members of his family while attempting to flee to Zaire. Dr. Faustin was Dean of both the Faculty and School of Theology in Butare, Rwanda.

✠ **THE REV. JOHN HOLLISTER GRAY**, 77, with burial from Christ Church, Pensacola, Florida. Fr. Gray served churches in Arkansas and Mississippi and was on the staff of the Church Center in New York City.

✠ **THE REV. WILLIAM RYLAND DOWNING TURKINGTON**, OHC, at the age of 90 and in the 58th year of his Life Profession in the Order of the Holy Cross. Among his several areas of service in the Order, he was Headmaster of St. Andrew's School for Boys, Sewanee, Tennessee, from 1943-1953.

✠ **CAPTAIN RAYMOND WESLEY LEWIS**, Church Army, 91, a church planter and missionary in the Anglican Church in South West Africa and in the Episcopal Church in the United States.

✠ **THE HON. JOHN BLACK AIRD**, 72, distinguished Churchman and lawyer, who served Can-

ada as a senator and Lieutenant-Governor of Ontario.

✠ **ALICE TILLAR DUGGAN GRACY**, 91, a communicant of St. David's Church, Austin, Texas. Among her many other interests, she produced a directory of Episcopal Churches in the U.S. for the Episcopal Book Club and assisted the Father Founder in the publication of TAD in the 1960s.

✠ **MABEL HAYNES**, wife of the Rev. J. Greenlee Haynes, from St.-John-in-the-Wilderness, White Bear Lake, Minnesota, with burial in St. John's Cemetery. Fr. Haynes was rector of St. John's for 22 years before retirement.

✠ **HAROLD WILSON**, 79, Prime Minister 1964-1970 and 1974-1976. Lord Wilson was buried from the Church of St. Mary the Virgin, St. Mary's, Scilly Isles, off England's southwest coast.



We Recommend

➡ **CORRECTION AND ANOTHER RECOMMEND:** "Really, Vicar!" (formerly entitled, "Laughter in Church") the latest publication from Norheimsund Books, the creators of *Christian Crackers*. Available from Thee Store, 1707 Government St., Mobile, Alabama 36604 (the wrong address appeared in the last TAD), telephone 1-334-479-5086. Available in the U.K. from 1 Whitney Road, Burton Latimer, Kettering, Northants, NN 15 5SL.

➡ **STAINED GLASS IN HOUSES OF WORSHIP**, Rolf Achilles, co-author with Neal Vogel, a guide for clergy, administrators, and property committees, 4873 N. Talman Ave., Chicago, Illinois 60625-2871. Mr. Achilles is the photographer of the Zettler-Mayer German-designed windows on the covers of this issue of TAD.

➡ **REFLECTIONS** from the Rev. Dennis Maynard, Vice-Rector of St. Martin's Church, Houston, and popular author (see page 36). Subscriptions \$24 for 12 issues from 203 North St., Anderson, S.C. 29621. Books by Maynard: *The Money Book* (ideal for stewardship study), *Those Episkopols* (adult inquirers' classes), and *Forgiven, Healed, and Restored*.

Pilgrimage from Canterbury to Santiago de Compostela

OCTOBER 20 - NOVEMBER 11, 1995

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The Canterbury Cathedral Trust
2300 Cathedral Ave., NW
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tel 800/932-2282
fax 202/328-8485

➡ **RUSSIAN ICONS** from St. Vladimir's Seminary Press available through The Anglican Bookstore, 100 Skyline Drive, Eureka Springs, AR 72632, including *Angels and Saints of the Bible*. Also available *Angels*, by Vinita Hampton Wright, 64 pages. Learn from biblical passages about angels as messengers, warriors, helpers of the Gospel. Also, fallen angels and angels in the life of Jesus. \$5.50 ppd.

➡ **OBTAINING THE RETREAT SCHEDULE** for Open Retreats at St. Mary's Convent, John Street, Peekskill, New York 10566 for Fall 1995 through Summer 1996.

➡ **CROSSROADS**, the quarterly journal of the Rural Workers Fellowship, which works to promote the work of the Episcopal Church U.S.A. and the Anglican Church of Canada in towns and rural areas. Write P.O. Box 339, Shelton, WA 98584.

➡ **FESTIVE ALLSORTS** by Nicola Currie, a bumper resource book, full of practical ideas for celebrating the saints' and feast days of the Church. And *In the Beginning*, by Nicola Currie and Jean Thomson. An action-packed, Bible-based resource for teachers of 5-11 year olds. Walk with Abraham, shout with Joshua, dance with David and cook for Queen Esther's party. Both available from Church House Publishing, Great Smith St., London, SW1P 3NZ, UK. Mrs. Currie is the author of the article on page 4 of this issue.

➡ **EASY ON THE ALLELUIAS, HARRY**, a collection of Episcopal Church humor revised and expanded by the Rev. J. Stephen Hines. P. O. Box 550, Cashiers, N.C. 28717. The first printing of 2,000 sold out. \$5.95 plus \$1 shipping.

➡ **CHRISTIANITY AND THE ARTS**, a fine quarterly publication at \$15 per year from P. O. Box 118088, Chicago, Illinois 60611.

➡ **C.E. VISMINAS CO.**, 812 Ivy St., Box 10189, Pittsburgh, PA 15232-2494, or 1-800-752-1429. Ask for their catalogue of bulletin covers, educational materials, stationery, and clip art. Art on pages 7, 22 & 42 of this issue of TAD are Visminas' works.

CANADIAN HERE AND THERE

WHEN CHRIST CHURCH KAWAGUCHI in Osaka, Japan, was destroyed by the earthquake last January, the parishioners of Christ Church, Deer Park in Toronto went into action. In an attempt to help their fellow Anglicans in Japan rebuild their church, they are writing to all the Christ Churches across Canada, asking them for financial donations.

BISHOPS REPRESENTING Anglican and Roman Catholic churches in Canada have committed themselves "with new vigour to the unity for which Jesus prayed." In a recent statement the thirteen bishops challenged members of their churches to init-

ation joint local projects "as we journey toward full communion." The meeting which resulted in this statement was attended by Edward Cardinal Cassidy, President of the Vatican's Pontifical Council for Promoting Christian Unity.

30 ANGLICAN CHURCHES in the Diocese of Toronto are involved in Billy Graham's Mission Ontario. About 250,000 people are expected to attend the rallies which will be translated into twelve languages, including Chinese, Korean, Japanese, and Tamil.

THE DIOCESE OF NIAGARA (ONTARIO) is considering a proposal to allow parishioners to take a part of their old parish with them to a new one after a parish closure. The plan would have a

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portion of disestablished parish's assets divided among its members in the form of share certificates, which would be transferred to a new parish. A mother and father and two children over the age of 16 could take as much as \$10,000 to a new church.

THE FIRST CHINESE ANGLICAN CHURCH in Canada is to be built in Scarborough, Ontario. The Rev. Canon Kenneth Fung says that while there are other Chinese congregations in the Diocese of Toronto and the rest of Canada, his will be the first to build its own church. The \$800,000 structure will be located in an area with a large Chinese population.

ST. JAMES CATHEDRAL in Toronto will soon be the home of North America's largest set of English change-ringing bells. The twelve bells should be installed in time for the cathedral's 200th anniversary next year. Most of the \$400,000 cost will be borne by corporate sponsors.

NATIVE ANGLICANS in the Diocese of Qu'Appelle have criticized the rise of gambling on reserves, saying that it is not the key to solving either economic or social problems.

ANNIVERSARIES

CHRIST CHURCH GIRLS' FRIENDLY SOCIETY, Bonavista, Newfoundland, 100 years; **ST. PETER'S**, Twillingate, Newfoundland, 150 years; the **PARISH OF ASHTON**, Diocese of Ottawa, 150 years; **ST. ANNE'S**, Ketepec, New Brunswick, 50 years; Holy Trinity, Chippawa, Diocese of Niagara, 175 years; The Parish of Rawdon, Nova Scotia, 200 years.





HILLSPEAKING

EVERY SELECTION of the Episcopal Book Club, since its founding in 1953, is in the HOWARD LANE FOLAND LIBRARY at Hillspeak. In addition to those 179 titles, some six thousand others are on its shelves.

Based on the personal libraries of Father Foland and the Rt Rev Robert Nelson Spencer, III Bishop of West Missouri (1930–1949), and on books donated by other clergy, including the Rt Rev George T. Masuda, VIII Bishop of North Dakota (1965–79) who came to inspect the Library after his retirement, and many lay folk, the Library continues to grow almost day by day.

The Library is housed on the third floor of the Big Red Barn in what was once the hay mow. With Apache white walls, a muted mauve carpet, and shelves matching the walls, the room has little resemblance to a hay mow these days. At the south end of the room a balcony overlooks SPEAK's Morningside, Deer Valley, and St Mark's Cemetery. At the north end and up another level is the Writer's Loft. Here is displayed a portrait of Father Foland, painted in the '80s by

Cornelia Pruett of Burlington, Wisconsin, as well as other memorabilia of the self-styled Ogre of the Ozarks.

A user-friendly computer gives patrons access to the books by title, author or subject matter; or scholars may browse the shelves on which the books are arranged alphabetically by title.

Hillspeak's guest quarters—the Calf Barn, Miss Vinnie's Cottage, the Old Residence—are maintained primarily for the benefit of those who wish to use the Library.

Study space for those using the Library is provided in the Library, in the Library computer office, and in the Writer's Loft.

Although the Library has a strong Anglican bent, other authors, William Barclay and Paul Maier for example, are well represented. The Father Founder's personal collection was eclectic rather than sectarian, and definitely not parochial. A similar approach has been followed in adding to the collection.

Arrangements for use of the Library, and of guest quarters, should be made with the General Manager at Hillspeak.

—The Trustee's Warden

THE STORY BEHIND THE HYMN

"The Spacious Firmament on High"

JOSEPH ADDISON (1672–1719) is the bright star of early eighteenth-century literature in England. The work by which he is best known and loved is found in the paper which he and Dick Steele managed together for several years, *The Spectator*. Of his purpose in writing these essays Addison said: "The great and only end of these speculations is to banish vice and ignorance out of the territories of Great Britain." It is an extraordinary tribute to an author who wrote primarily for fashionable women and the habitués of coffee-houses that he should have attempted to preach and that he should have gotten away with it. He actually broke the tradition left by the Restoration writers that to be brilliant one had to be obscene. Macaulay said of him that "since his time the open violation of decency has always been considered amongst us a sure mark of a fool."

In *The Spectator* appeared not only Addison's essays and that lovable creation of his, Sir Roger de Coverley, whose eccentricities gave Addison a chance to poke

fun at a lot of contemporary foibles and vices, but also his four hymns, all published in 1712 within a space of two months. There can be little doubt that the appearance of Watts' hymns was the spark that kindled Addison's brief but noble fire.

The Spacious Firmament on High appeared in *The Spectator* for August 23, 1712, following an essay on "The Strengthening of Faith." In that essay Addison offers four suggestions, the last of which is frequent retirement from the world for the purpose of religious meditation:

In our retirements everything disposes us to be serious. In courts and cities we are entertained with the works of men; in the country with those of God. . . . Faith and devotion naturally grow in the mind of every reasonable man, who sees the impressions of divine power and wisdom in every object on which he casts his eye. The Supreme Being has made the best arguments for his own existence, in the formation of the heavens and the earth: and these are arguments which a man of sense cannot forbear attending to, who is out of the hurry and noise of hu-

man affairs. . . . The Psalmist has very beautiful strokes of poetry to this purpose, in that exalted strain: "The heavens declare the glory of God. . . ."

Then after the then current fashion of the preachers who capped their sermons with an original hymn, Addison appends his own paraphrase of the nineteenth Psalm, which has from that day to this been the classic hymn to the glories of the Heavens and their Creator. Read Psalm 19:1-6 and see how wonderfully Addison expands and enriches the original.

This is typical eighteenth century "literary" work, far removed from the Dissenter's simple hymn which was deliberately written down to "vulgar capacities." In the first place, it is composed in heroic couplets, a form that was imported from France, brought to its perfection and all but universally used in the eighteenth century. In this scheme the unit is two rhyming lines. In the second place, the ideas are dressed up in a very conscious way by attaching an adjective wherever possible to each noun and by disposing the phrases in a kind of pattern:

All the stars . . .
All the planets . . .
Confirm the tidings . . .
Spread the truth . . .

Then again, the ode shows the typical attitude of the upper classes toward God. In that age the dawning scientific spirit had in a way put God out of His universe and removed Him from that close personal relationship with man which He held in the hymns of Watts, Doddridge and Anne Steele. It became the fashion to



refer to God as the "Great Original" or the "First Cause," leaving the operation of the universe and even the acts of men to natural law. This way of looking at God and the universe is called "Deism." Addison uses "Great Original" in his hymn, and he also calls God "Hand," with a capital letter.

You will also notice that the heavenly voices are heard by "Reason"—with a capital letter—rather than by Faith. That is another indication of the increasing trust in Reason as the revealer of all truth. In fact, in the history of thought, the eighteenth century is known as the "Age of Reason."

These literary details and points of view were as much a part of the eighteenth century as were the costumes and manners of the time: the powdered periwig, the lace cuffs and collars, the low bow with a sweep of the arm, the stately minuet. The original Psalm that Addison paraphrases is primitive, like David's shepherd's cloak, and strong with the naked strength of noun and verb; in all of it there is but one descriptive adjective. We feel in it also the solemn awe of David who knew nothing of science and could only wonder and worship. But the civilized and literary Addison adds to the Psalm the details that make a more vivid picture; he personalizes and dramatizes the heavenly bodies. For these reasons and because of the exhilarating tune of Haydn to which it is set, the hymn is always enthusiastically sung. Its sweep, its stateliness and its sincerity make it the favorite hymn of nature in all our hymnody.

—*The Gospel in Hymns*

GETTING IN SHAPE: EPISCOPAL AEROBICS RITE II

Stand

Sit

Stand

Sit

Stand

Sit Still

Stand

Kneel

Stand and Hug

Sit or Stand

Stand or Kneel

Walk

Sit, Stand, or Kneel

Stand

Kneel

Stand

Walk

Shake

—*Church of the Redeemer,
Midlothian, Virginia*

FOR SERVICES RENDERED

An Anthology in Thanksgiving
for the
Book of Common Prayer

Norman Taylor has produced the first anthology of passages from English literature (both fiction and non-fiction) that include references to the Book of Common Prayer. Arranged in chapters according to the order of services, the extracts range from books as diverse as Margaret Mitchell's *Gone with the Wind*, Dorothy L. Sayer's *The Nine Tailors*, *The Collected Poems* of Stevie Smith. Thus we travel through the Prayer Book from Morning Prayer to the Forms of Prayer to be used at sea by means of passages from novels, diaries and autobiographies.

In addition, there are three essay interludes: one on the history of the Prayer Book itself, one on music in Anglican worship, and one on the shape of Morning and Evening Prayer. In the final chapter, 'Excellent References', writers such as George Herbert, Walter Scott, Arthur Conan Doyle, Charles Morgan and Iris Murdoch express their appreciation of the Book of Common Prayer, and in

the Epilogue the author offers his own thoughts on the situation today.

The book has been written to appeal to those who love the traditional Book of Common Prayer in the hope that they will enjoy discovering what its services have meant to others and how much mention is made of them in literature. Anyone who enjoys anthologies or the development of English literature will also find this book of great interest—whether or not they are familiar with the Prayer Book.



The Author: Norman Taylor read history at Corpus Christi College, Cambridge. He prepared for ordination at Cuddesdon College, Oxford, and was Rector of Little Wilbraham and then Chaplain of St. Faith's School, Cambridge.

To order, write The Lutterworth Press, P.O. Box 60, Cambridge, CB1 2NT (U.K.). US \$40 per copy inclusive of postage and handling. Delivery within 14–21 days of receipt of order.

"RENEWAL"

DOES THE PHRASE "theological renewal" describe the change-agent we are looking for? Assuming we *are* seeking an agent by which the Church's ministry can be *deepened* among our established congregations, *stretched* to hold onto our fringes, and *clarified* to retain our seekers, who slip in and out of the back pews Sunday by Sunday. Is "theological renewal" the change-agent we are looking for? What would it look like?

An insight from the Reformation could help us here. The Reformers, including most of our Anglican Reformers, believed that the mark of a true theologian—for that matter, of any Christian—is the ability to distinguish between "The Law" and "The Gospel." By "The Law" was meant prescription, exhortation, cheer-leading and the like, especially in sermons. By "The Gospel" was meant the standing offer of God's love without condition, extended unfailingly to persons who ask for it. Thus "The Law" seems to spawn self-righteous people or despairing people (or "split" people: hypocrites). And "The Gospel" seems to create humbled and forgiven people—even enabled people, ready to accomplish the "works of love."

Could "theological renewal" be defined quite precisely as a renewed grasp among us, in the midst of our parishes and institutions, of the difference between The Law and The Gospel. Then we could cast off the teachings of Law and embrace to our hearts the appeal of The Gospel. Is there a deeper, more thorough-going form of renewal than this?

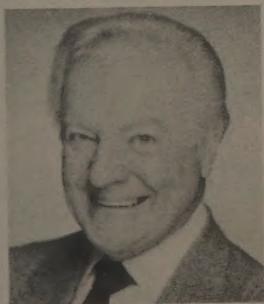
With The Gospel clearly distinguished from The Law, a lot of things might come clear. You might end up reading authors, for example, as diverse as Richard Foster, Watchman Nee, and Oswald Chambers in a new light. The Prayer Book might sing right off the page! Some hymns might prove unsingable in good conscience, while others might bloom to life. Some sermons might lift you to St. Paul's "third heaven"; others might depress you down to the flattest place on earth.

What "theological renewal" means is an ever sharpening focus on the very core of our religion: The Gospel of God in Jesus Christ, the never changing change-agent of life.

—The Very Rev. Dr.
Paul F.M. Zahl, Dean,
Cathedral Church of the Advent,
Birmingham, Alabama

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CONTEST

TIME WAS, in the not-so-distant past, when all that was required by worshippers to follow the liturgy in an Episcopal Church was a Prayer Book, Hymnal, and hymnboard. With the abandonment of fixed liturgy, there is now a multiplicity of possible hymnals, printed announcements, service leaflets, inserts, promotions, Scripture sheets, etc. There are many who feel as frustrated as our friend here.



TAD is sponsoring a contest for the best and worst examples of Sunday service leaflets from Episcopal/Anglican churches. We are looking for the most helpful and the least helpful guides for the regular Sunday worshipper and for our visitors.

Send examples to Contest, *The Anglican Digest*, Hillspeak, 100 Skyline Drive, Eureka Springs, Arkansas 72632-9705.

The deadline is October 31, 1995.

